3: Rasmussen--42 [2] (c. 1923) 1932 Copper Eskimo
116, 553, 852

"The naming ceremony takes place immediately after birth. As a rule it is the father or grandmother who first lifts it up after it has been born, and in doing so they give it a name after some deceased relative. A special formula is required; for instance, if the boy is to be named Netsit they say: With strength from the one I have been named after, with strength from the one I have been named after, I who am so insignificant myself, may I soon be allowed to hunt. At the same time the child's name is uttered--boy or girl names being used regardless of sex."

3: Rasmussen--43-44 (c. 1923) 1932 Copper Eskimo
116, 852

"In the case of boys with such a midwife the following had also to be observed when they made their first kill. When Netsit caught his first salmon trout the man with whom he was fishing had to put the fish down through the hole in his neck-band and take it out through the 'shit-hole' in the fork of his trousers that all children have until they are about ten years of age. When he got his first seal he had to fight with both his mother and his 'midwife'. The fight had to take place over the seal, and the hair of both women had to be tied up as the midwife's had been, with topknot and hair-sticks, when he was born. The same ceremony had to be followed when he killed his first caribou.

The first kill of such a boy had to be eaten of by everybody in the village except women under special taboo. To give him still more [44] luck the first woman who touched him had to have as amulets in the armhole of her inner coat the ears of the first seal and the first caribou he had killed, and also the sinew that connects the caribou's backbone with its hindquarters.

A boy who had passed through all these ceremonies would be a particularly lucky bull killer."